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work. My excuse must be that he himself challenged such criticism in his article in *Law Notes*. He invited a comparison between the psychology of memory and attention, as set forth by the psychologist, and its psychology as set forth in the law reports. There is, in fact, no comparison. The psychology of the reports is scrappy and out-of-date. This verdict is less harsh than it sounds, since the same thing might be said of a good deal of recent educational psychology, medical psychology, linguistic psychology, social psychology. All these psychologies, however, are emerging, more or less quickly, from the shadow of tradition and common sense; and with the appearance of the *Aussagepsychologie* the practical psychology of testimony is on the path of progress. Meanwhile, let no jurist suppose that the psychologist underestimates either the magnitude of the task before him or the high level of empirical achievement to which the legal profession has attained. Mr. Moore's work amply testifies, both to his own training and industry, and to the mental caliber of the judges whose views he has assembled.

P. E. WINTER.

Buddhism and Immortality. The Ingersoll Lecture, 1908. By WILLIAM STURGIS BIGELOW. Boston and New York, Houghton Mifflin Co., 1908. pp. 75. Price c. 75.

The lecture outlines the teaching of the Buddhism of Northern India and Japan, which is closely allied to Brahminism, as regards human immortality. Briefly put, that teaching is that the self is a resultant of mortal and immortal factors, the former being sensations and emotions, and the latter the will. There is constant conflict between the two opposed forces, and we may assist our own progress towards immortality either indirectly, by the performance of good actions, or directly, by the turning of will upon character. After life in this world we pass to a sort of angelic state, where existence is still personal; and beyond that we reach the ultimate, impersonal peace of nirvana.

The point of greatest interest to the psychologist is, perhaps, the writer's account of the transmigration or re-birth of souls. Sensations are perishable, but sensations often repeated lead to habitual, automatic and reflex action; they thus gain in length of life. Western science then speaks of heredity or atavism, the persistence of a parental or ancestral type; Eastern thought finds illustration of re-birth or re-incarnation. In comparing the two views, Mr. Bigelow writes as follows.

"First. If material constitution, that is, inheritance . . . modified by the tendency to variation, is the cause of character, then, as the laws of matter do not vary, we have no way of accounting for the tendency to variation itself . . . whereas, if the psychical characteristics . . . are the dominant factor, the tendency . . . follows as a matter of course.

"Second. If material constitution is the cause of character, the range of variation ought to be equally great in different forms of animal life. . . . Whereas [if the soul is dominant], we ought to find the greatest variation where the characters are most complex,—which we do.

"Third. Family resemblance often asserts itself most clearly in the second generation. [And it appears most clearly when the grandparent has been dead less than ten years. Moreover, it appears once only, however many the grandchildren.] Heredity by transmission offers no explanation of either fact. Whereas, from three to ten years is the ordinary interval for re-incarnation, and the single resemblance is the natural result of the re-birth of a single soul." Mendel's Law?

"But it is, perhaps, too early to be sure just what is behind Mendel's law."

M. W. WISEMAN.

Die Prinzipien und Methoden der Intelligenzprüfung. Von TH. ZIEHEN. Berlin, S. Karger, 1908. pp. 61.

A reprint, with notes, of a lecture read before the International Congress of Psychiatry at Amsterdam, 1907. The lecture gives an interesting account of the methods used in the testing of defective intelligence in Professor Ziehen's Berlin clinic, accompanied by psychological commentary. First in order stand the tests of retention or deposition: here the author discusses the value for the test of school knowledge *versus* everyday knowledge, the difference between retention of single ideas and retention of ideational complexes, the status of retention in the normal uneducated individual as referred to his everyday knowledge, the relation of retention to *Merkfähigkeit*, etc. A characteristic test is the following: First, a problem in the simple multiplication of one-place figures is given; then six one-place numbers are read off, and the patient repeats them; then six other numbers are read off, and repeated as before; and, finally, the patient is asked to recall the problem set him at the beginning of the test. A typical visual test, in which a geometrical figure is shown for 15 sec. and drawn from memory after an interval of 15 sec., is also described. Secondly, the author speaks of tests of ideational development and differentiation. He instances typical questions for the testing of power of generalization and specification, typical stories told for the testing of the patient's capacity for abstract ideas, questions whose answers presuppose analysis or synthesis or discrimination, etc. Questions that call for a definition he regards as, in general, unsuitable. Thirdly, we have tests of reproduction, carried out by the ordinary methods of the association experiment. Fourthly and lastly come tests of combination. These have a wide range: tests of the patient's orientation in his novel surroundings, tests of inversion of association (months said backwards, *e g.*), tests with puzzle blocks, simple arithmetical tests (easy equations, rule of three), Ebbinghaus' mutilated texts, reproduction of the main feature or main causal relation embodied in a story or picture.

As important conclusions we may single out the following. The question of time, of the rate of intellectual achievement, plays but an inconsiderable part in clinical investigation of the kind here described. There is no certain method of eliminating the influence of grave derangements of association and of emotion. Every test of intelligence should be preceded by a test of attention (cancellation of letters, tachistoscope, mean variation).

Psychologically, the lecture appears somewhat too formal and too clean-cut in its distinctions. The psychology of intellect is still in a very backward condition. To the practical psychiatrist, on the other hand, Professor Ziehen's descriptions and comments will be exceedingly useful. It seems possible, too, that the careful sifting out of tests of defectives may leave a remainder, of valid forms of test, which will be of service to normal psychology as indicating the principal easily differentiable aspects of intellectual function, and thus furnishing rubrics for the study of the normal subject.

L. TURLEY.

La pathologie de l'attention. Par N. VASCHIDE et R. MEUNIER. Bibliothèque de psychologie expérimentale et de métapsychie. Paris, Librairie Bloud et Cie, 1908. pp. 117.

The authors of this little essay begin by asserting that we have as yet no normal psychology of attention, and that it will be useful to bring together the experimental results derived from the study of the